

included. But the underpinnings of the film was the willingness to sacrifice for the greater good.

And as I reflect upon Martin King's life, having had the opportunity to be a student worker of the Southern Christian Leadership Conference and absorbing the spirit of nonviolence that had been left by Dr. King, I know how much he was influenced by the life-changing attitude of Gandhi. Gandhi was willing to sacrifice life and limb in order to move mountains of change. And what you saw in his determination for freedom for the people of India were two things: One, the people of diverse faiths and beliefs in this then very large country could come together around the idea of freedom, and then at the same time, he was willing to sacrifice the times that he spent in the fasts where he was near death to show those that violence does not engender anything but violence.

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And Martin King, in the various periods of his life, where the younger generation challenged this seemingly hapless and helpless method of nonviolence; you weren't accomplishing anything; they were taking advantage of you; they weren't respecting you. But he was willing to hold his ground and, in that, he was the masterful teacher to all of us who looked upon this young man who was willing to lead a country into freedom without violence. And so the intertwining of the two is a special moment. And I'm so very gratified that JOHN LEWIS saw fit to allow us to come to the floor of the House and acknowledge that we are in partnership with the largest democracy.

The SPEAKER pro tempore. The time of the gentlewoman has expired.

Mr. JOHNSON of Georgia. I yield an additional 1 minute to Congresswoman SHEILA JACKSON-LEE.

Ms. JACKSON-LEE of Texas. We are in partnership with the largest democracy, India, and the longest democracy, the United States. And I hope we will take a lesson from this partnership of two men, now celebrating 50 years of that coming together, that determination and a way of handling people can garner us so much.

And this new President, who has claimed development and diplomacy as key elements to his foreign policy, gets it; that you can work as partnerships with those who you would think would be hostile to your beliefs.

I am very gratified to support this legislation, H. Res. 134, recognizing the 50th anniversary of the trip of Dr. Martin Luther King to India and the work that he did with Mahatma Gandhi, and the two of them, peace for ever and for everlasting.

Mr. Speaker, I rose today in strong support of H. Res. 134 "Recognizing the 50th anniversary of Dr. Martin Luther King Jr.'s visit to India and the point of influence that the leadership of Mahatma Gandhi had on Dr. King's work during the civil rights movement." I would

like to thank Representative JOHN LEWIS, from Georgia, for his leadership in bringing this resolution to the floor. I urge my colleagues to support this important resolution. Because of the importance of the importance of Gandhi's life teachings on non-violence, I am participating in a historic CODEL to India, where members of Congress will sojourn in the land of Gandhi during the recess on next week.

It was through this experience that Dr. King, with a heart of servitude, was transitioned to become the greatest civil rights advocate of our century and possibly the greatest leader of our time. Mahatma Gandhi was a formative influence upon Dr. King's political civil disobedience. Dr. King and Gandhi believed that change would occur once Americans acknowledged the humanity of the oppressed in America.

Gandhi became a leader in a complex struggle. Following World War I, Gandhi launched his movement of non-violent resistance to Great Britain. Satyagraha, which involves utilization of non-violent measures to undermine the opponent, and ideally to convert him rather than to coerce him into submission, spread throughout India, gaining millions of followers. A demonstration against the Rowlatt Acts, which allowed certain political cases to be tried without juries and internment of suspects without trial, but resulted in a massacre of Indians at Amritsar by British soldiers. When the British government failed to make amends, Gandhi proclaimed an organized campaign of non-cooperation. Indians in public office resigned, government agencies such as courts of law were boycotted, and Indian children were withdrawn from government schools. Throughout India, streets were blocked by squatting Indians who refused to rise even when beaten by police. Gandhi was arrested, but the British were soon forced to release him. His non-violent movement set a new precedent for dealing with oppression and violence, not just in India, but the world over.

Dr. King and Gandhi journey's ironically began in the same fashion. It was a train ride in South Africa that created Gandhi. It was a bus boycott in Alabama that made Dr. Martin Luther King. They were ordinary men only seeking to heighten the moral conscience of the time. These men were the spokesmen for the oppressed, unjustly treated, and those denied their God given privileges to life, liberty, and the pursuit of happiness. Institutionalized racism and bigotry sought to keep the people of India, African Americans, and others from achieving those God given virtues.

Dr. King's journey to India came at a vital time in American history. The Montgomery boycott had ended and had proven to be a great success. The nation's leaders were now dealing with a new challenge, one it had not seen before, non-violent social disobedience. People, both black and white, were looking to the newly famed leader from Georgia as the conscience of the nation. While they looked to Dr. King, he looked to the east for inspiration. It was Mahatma Gandhi's teachings of non-violence that helped achieve success in Alabama. He knew that it would be Gandhi's teachings that would help the movement to achieve greater success in his quest for civil equality in the United States.

On the trip to India, Dr. King was surprised to find the extent to which the bus boycott was covered in India and throughout the world. King recalled, "We were looked upon as

brothers, with the color of our skins as something of an asset. But the strongest bond of fraternity was the common cause of minority and colonial peoples in America, Africa, and Asia struggling to throw off racism and imperialism."

Dr. King's meetings with satyagrahis deepened his commitment to nonviolent resistance. His interactions with the Gandhi family ingrained in him the power of nonviolent resistance and its potential usefulness throughout the world, even against totalitarian regimes.

While discussing non-violence to a group of students in India, Dr. King said, "True non-violent resistance is not unrealistic submission to evil power. It is rather a courageous confrontation of evil by the power of love, in the faith that it is better to be the recipient of violence than the inflictor of it, since the latter only multiplies the existence of violence and bitterness in the universe, while the former may develop a sense of shame in the opponent, and thereby bring about a transformation and change of heart."

The trip to India affected Dr. King in a profound way, deepening his understanding of nonviolent resistance and his commitment to America's struggle for civil rights. "Since being in India, I am more convinced than ever before that the method of nonviolent resistance is the most potent weapon available to oppressed people in their struggle for justice and human dignity. In a real sense, Mahatma Gandhi embodied certain universal principles that are inherent in the moral structure of the universe, and these principles are as inescapable as the law of gravitation," Dr. King said.

The contributions of Gandhi and Dr. King are many. The roles that these two humanitarians traveled to arrive at their respective destinations in history were long and difficult, but they deserve all the respect and admiration that history can bestow upon them. As Members of Congress, we have to respect and acknowledge the work of Gandhi and the teachings he left behind that greatly influenced and changed Dr. Martin Luther King.

Dr. King's trip to India further solidified his belief in nonviolence and peaceful resistance. Gandhi and Dr. King embodied the belief of doing unto others as you would have them to do unto you. They also believed in becoming the visible change you want to see in the world. They believed that men could live together peacefully despite their religious, racial, and cultural differences. Mohandas changed the way Indians were treated in South Africa and in India. Overthrowing the imperial British rule was no easy task, but Gandhi was able to do it. Through his Satyagraha teachings and non-violent protest, Gandhi put forth an example that vicariously aided in the liberation of African Americans in the United States.

It is imperative that we commemorate Dr. King's trip to India. It would be shameful of this Congress to pass on an opportunity to acknowledge the contributions of Gandhi and Dr. King to America's history.

Mr. BISHOP of Georgia. Mr. Speaker, it is my distinct honor to join my friend and colleague Representative JOHN LEWIS in support of H. Res. 134. This resolution commemorates the fiftieth anniversary of the Reverend Dr. Martin Luther King, Jr.'s visit to India, and the role played by the revered leader of Indian independence Mahatma Gandhi—and those who followed in his footsteps—in influencing Dr. King's non-violent approach to achieving